













## POETRY.

For the Liberator.

## POETICAL REMINISCENCE.

Extract of a Letter, written by a Student of Harvard, to his Uncle in the Old Colony.

CAMBRIDGE, March 7, 1853.

DEAR UNCLE:—  
The pleasure I felt at receiving your letter, I cannot describe—you can picture it better. I was fearful before, that because of sight, My old Plymouth friends had forgotten me quite—Or, at least, from my irksome society free, Care little or thought what might happen to me. But now I rejoice, for the dark spell is broken! Your letter has come, of remembrance a token—And shall I neglect to repay you your due? O, no! so I'll sit down, and write one to you.

To obtain a supply of 'all evil the root,' I've been trying to 'teach young ones to shoot'—A 'task most delightful,' if I could you'll trust; But, I think, had he tried it, he'd found it the worst. Experience, methinks, will abundantly show it—The thought must have sprung from the brain of a poet.

The reviews and the papers, all over the nation, Seem to care about nothing save nullification; But, I hope they will stop the discussion ere long. For I'm tired of this dull and monotonous song. Our people, they say—and 'tis surely a fact—Can talk every word, and be backward to act. And every clod-hopper will yawn and debate, With a grave-digger's face, about matters of state; Each will ever be eager to catch all the news, Though he knows not the odds 'twixt his Pa and his Qs.

For my part, I cannot but think Mr. Clay, Like the rest of his species, has lived out his day—And the 'Star of the West,' since its zenith is past, Like other bright stars, will decline very fast.

That hair-brained, unthinking and fiery Calhoun, Seems to me very like the man in the moon—Or, perhaps, rather more like the man from the South, Who, in eating cold porridge, has scalded his mouth.

But, there is great Uncle, of law the dictator! In answer, dear uncle, consult the Spectator! A fable you'll find of an ass, who, all day, Stood, nearly half starved, 'twixt two bundles of hay, Till, sadly in doubt as to which was most sweet, He died without daring of either to eat.

Mr. Wirt from the contest stands wisely aloof; Of his talents and worth a remarkable proof; And, having gone through with the whole diapason, Seems going to sleep to the tune of 'Anti-Mason.'

Our respected old friend, the brave Andrew Jackson, In spite of all clamor, will still keep the tax on—To be taken with chaff, he's too crafty a fowl; Not 'turn in the woods, to be scared of an owl.'

The Southerners seem very zealous for right, Declaring, if need be, they're ready to fight; But yet, though this mania spread wider and wider, 'Twill be 'plenty of brag, without any aid.'

Instead of one paper, you now number four—Seems to me, 'twere well to start two or three more. A Working-Man's paper is needed, no doubt, To tell all the world what the tribe are about; And, if he had nothing to do but to write, Why, then, for his rights one could manfully fight.

'To provoke me to write' was your purpose, you say, 'And a letter would be for your pains ample pay'; I could not so easily a settlement lose, And, therefore, I spurred up my snarling muse, Implying that you will forgive me the crime Of returning, for prose, so much musical rhyme.

For the Liberator.

## AN INVOCATION.

O, Love! descend, and with celestial fire Dissolve my icicles of soul! Dispel, With thy supernal light, the clouds which hang, Like phantoms terrible, above my soul. Within its foul and murky blackness earth Hath me enshrouded, and no ray divine From thy far-distant Sun peers through the gloom, To chase its darkness or its frozen air. Let not those horrid sisters twin, Grief Night And Dreary Winter, reign in me for aye! Thee I invoke, spirit of Light divine! Drive out the fell usurper, and thy throne Establish, and o'er all my soul do thou Sway thy benignant scepter!

Reign thou there, O Love! With undivided rule Subject all thoughts, affections, sentiments, Emotions, aspirations, to thyself! Oh! I would be thy child, and like to thee! I would lean on thee as trustfully as sleeps Upon its mother's breast 'th' unconscious babe. Yes! in thy being's boundless ocean, I Would plunge, and lose myself, and be no more!

Paterson, N. J.

A. G. C.

## THE NEW EXODUS.

BY JOHN G. WHITTIER.

By fire and cloud, and above the desert sand, And through the parted waves, From their long bondage, with an outstretched hand, God led the Hebrew slaves!

Dead as the letter of the Pentateuch, As Egypt's statutes dead, In the adytum of the sacred book Now stands that marvel old.

'Lo, God is great!' the simple Moslem says; We seek the ancient date, Turn the dry scroll, and make that living phrase A dead one: 'God was great!'

And, like the Coptic monks by Mousa's wells, We dream of wonders past, Vague as the tales the wandering Arab tells, Easier dross than the last.

O, fools and blind! Above the Pyramids Stretches once more that hand, And traced Egypt, from her stony lids, Flings back her veil of sand.

And morning-memnon, singing, wakes, And, late as his Nile, O'er Ammon's grave and awful visage breaks A sweet and human smile.

Not, as before, with hail, and fire, and call Of death for midnight graves, But in the stillness of the noonday, fall The fetters of the slaves.

No longer through the Red Sea, as of old, The bodiless walk dry shod; Through human hearts, by love of Him controlled, Runs now that path of God!

\* One of the latest and most interesting items of Eastern news is the statement that slavery has been formally and totally abolished in Egypt.

## THE WINTER'S MORN.

Artist unseen! that, dim in frozen dew, Hast on the glittering glass thy pencil laid, E'en from the sun the transient visions fade, Swift let me trace the forms thy fancy drew! Thy towers and palaces of diamond hue, Rivers and lakes of frosty crystal made, And hung in air hoar fumes of branching shade, That liquid pearl distill; thy scurvy crew, Whate'er old bards of olden fictions feign, Of secret grooves underneath the wave, Where nereids rove with amber cave; Or bowers of bliss, where spent the fairy train, Who, frequent by the moonlight wandered seen, Circle with radiant gems the dewy green.

## SELECTIONS.

MR. BANKS'S ANSWER.

U. S. HOUSE OF REPRESENTATIVES, Jan. 12. Mr. Banks, of Massachusetts—reply to sundry interrogatories propounded to him by Mr. Zollicoffer, of Tennessee—rose and said—

Mr. Clerk, I voted for the resolution presented by the honorable gentleman from Tennessee [Mr. Zollicoffer], yesterday, with pleasure. It embodies a principle which I think sound. As understood by me, when reported at the Clerk's desk, it was nothing more nor less than simply this: that any gentleman who votes for a candidate for any office ought to know the opinions of that candidate on the rights of every gentleman in this House who has been voting for Speaker during this protracted contest, to ascertain the opinions of any man for whom he casts his vote. Sir, I should claim it as my right to know the opinions of my candidate to such an extent as should be satisfactory to myself, at least.

But, Sir, as a member of the House, I have other rights. I offer myself as a candidate for no office. I solicit no man's suffrage; and I am not, therefore, called upon as a candidate to solve such difficulties as gentlemen supporting other persons may find in the existing condition of public affairs. Those who have honored me by their confidence and who are themselves responsible for the course they have chosen, and I doubt not, they are able to meet that responsibility. It is not for me to protect their defence. I can only say, as Othello said of his wife, they 'had eyes, and chose me.'

I have convictions—convictions of duty, convictions of principle—upon the great matters in which the country is interested; and, as a member of the House, representing a District in the Commonwealth of Massachusetts, I have no hesitation in responding to any of the inquiries propounded by the honorable gentleman from Tennessee to the honorable gentleman from Illinois. I ask the Clerk to read the first question.

The Clerk read as follows:—  
'Am I right in supposing that the gentleman from Illinois regards the Kansas-Nebraska bill as promotive of the formation of Free States in the Territories of Kansas and Nebraska?'

Mr. BANKS—I will be understood, of course, that the philosophy of this inquiry is not directed to the gentleman from Illinois [Mr. Richardson], but to myself. I answer, distinctly, that I do not regard the Kansas-Nebraska bill as promotive of the formation of Free States, inasmuch as it repeals the prohibition of the institution of Slavery over the section of country to which that statute applies. I think it does not tend to the formation of Free States. That is my answer.

The Clerk read as follows:—

'Am I right in supposing he advocates the Constitutionality of the Wilmot Proviso; that in 1850 he opposed its application to the Territories acquired from Mexico, only upon the ground that it was unnecessary, inasmuch as the Mexican local laws in those Territories already abolished slavery—which ought to be sufficient for all Free Soil men; and that he committed himself to the position, that if Territorial bills (silent upon the subject of slavery, and leaving the Mexican law to stand) were introduced, he would vote for bills with the Wilmot Proviso in them?'

Mr. BANKS—I could give a general answer in the affirmative to that interrogatory. I believe in the constitutionality of that act which is known and generally understood as the Wilmot Proviso. I believe that it is within the power of Congress to prohibit the institution of slavery in a Territory acquired by the United States. Whether I should advocate the passage of such an act in regard to a Territory where it was clearly unnecessary, where, by local, pre-existing laws, it had been prohibited; or, in other words, whether I would advocate a double prohibition, I have only to say, that if a doubt existed as to its exclusion of valid municipal law, I should sustain an act which embodied the prohibition known as the Wilmot or Jefferson Proviso. In regard to the measures of 1850, I have only to say, that, being called upon here or elsewhere, I should have voted for the prohibition in the Territories covered by those measures, if I had entertained a doubt as to the exclusion of slavery by existing municipal law. That is my answer.

The Clerk read as follows:—

'Am I right in supposing that his theory is, that the Constitution of the United States does not carry slavery to, and protect it in, the Territories of the United States?'

Mr. BANKS—I do not believe that the Constitution of the United States carries the institution of slavery to the Territories of the United States. My understanding is based on the declaration of Mr. Webster, that even the Constitution of the United States itself does not go to the Territories until it is carried there by an act of Congress. Standing on the principle of the English law governing the same interests, I do not believe that the Constitution of the United States carries to any Territory of the States, any right to hold slaves there.

In order, Sir, that my answer should be full and satisfactory, I ought perhaps to put the negative of the proposition of the distinguished gentleman who leads the Government party on this floor and in this crisis. I recognize the right, Sir, to protection of property on the part of the South as well as on the part of the North in the Territories of the United States; and when I speak of property, I mean that which is considered property by universal law; I do not mean that which is property only because it is held as such under the laws of a particular State, and which loses its character of property as soon as it extends beyond the limits of that State, except under certain reserved powers covered by the Constitution of the United States.

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I have nothing further to say on this very nice and delicate question. I believe that the Constitution of the United States was intended to do justice to all sections of the country—to the South equally with the North. I am for that today; and I adopt the language of my friend [Mr. Richardson], who has always treated me with distinguished courtesy in all discussions on this subject, that we should do justice to the South as well as to the North. In no speech or declaration that has fallen from my lips, so far as I can remember it, have I ever expressed a different sentiment; but, Sir, I cannot shut out from my mind the great fact, that the Constitution of the United States is an instrument of Freedom, contemplated as such by its framers, and interpreted as such by all men of the South and the North until within the last few years. It is a chart of Freedom, established to secure the blessings of Liberty to ourselves and our posterity, giving liberty to the States to do what they may think to be proper within their own localities, under such circumstances as to them shall seem to be right and just, but claiming no right and conceding no right to them to carry their own peculiar institutions beyond the limitations conferred by the doctrine of the sovereignty of States.

No, Sir! The Constitution of the United States is an instrument, not of immediate, but of ultimate and universal Freedom. It was so contemplated by the great men who framed it, and the world has so regarded it. The national flag, that is its symbol, that makes the land over which it floats, in whatever quarter of the globe, so long as it covers an American citizen, American territory, is the banner of ultimate and universal Liberty—its white and red folds symbols of Revolutionary trial, of the crests of victory and the blood of sacrifice. May its starry union forever stand as lustreous and imperishable as the golden fires of God's firmament! (Great applause.) That is my answer to that question.

The Clerk read as follows:—

'That the Territory acquired from Mexico and France (including Kansas and Nebraska), the Missouri Restriction was necessary to make the territory free, because Slavery existed there under France at the time of the acquisition; but that the Kansas and Nebraska bill, which repeals that restriction—both neither legalizes Slavery in those Territories nor excludes it there from, in his opinion—leaves those Territories without either local or constitutional law protecting Slavery; and that, therefore, the Kansas and Nebraska bill pro-

notes the formation of Slave States in Kansas and Nebraska?'

Mr. BANKS—I did not see that question, Mr. Clerk, until it was brought to me by a message from Mr. Zollicoffer, yesterday. It is but a repetition of the first interrogatory, with the addition of a statement of fact. In regard to that statement, I will say that it is doubted whether the institution of Slavery existed in the Territory of Missouri at the time they were acquired. Without going into the question of the French, by the decree of 1794, abolished the institution of Slavery there, I will say that, if it were necessary that the Congress of the United States should interdict that institution in those Territories in order to make them free, I think that Congress was right in doing so. If it were necessary, in order to give to the South the right to carry the institution of Slavery there, that the interdict of 1820 should be removed, I think that the Congress of 1853 was wrong in making that repeal; and I cannot, Sir, say with the light that has come to me upon this question, that the interdict of 1820 forbade and abolished the institution of Slavery in that Territory; that the repeal of that prohibition in 1853, inasmuch as it allowed Slavery to go there under certain possible circumstances, was an act not promotive of the formation of Free States. That, Sir, is my answer to that question.

Thus far in answer to the questions of Mr. Zollicoffer. Mr. Burdick, of Mississippi (Dem.), with a view to embarrass Mr. Banks, put the following questions:—

Are you now a member of the American or Know-

Nothing party?

Are you in favor of abolishing slavery in the District of Columbia, the United States forts, dock yards, &c.?

Do you believe in the equality of the white and black races in the United States; and do you wish to promote that equality by legislation?

Are you in favor of the entire exclusion of adopted

citizens and Roman Catholics from office?

Do you favor the same modification—and this question

I intend particularly for the gentleman from Missouri [Mr. Burdick]—that the tariff now, which you did at the last session of Congress?

To these Mr. Banks responded in the following terms:—

Mr. BANKS—I repeat, Mr. Clerk, the principle on which I answer interrogatories from any quarter, and it is, that I speak as a Member of this House for one of the Districts of the State of Massachusetts.

In regard to my position as connected with the parties of the country, I wish to make no statement in my own way, inasmuch as it is a matter which particularly concerns myself. I will state the facts, and the gentleman from Mississippi [Mr. Burdick] and other gentlemen may draw their own inferences. What they may be, it is not for me to say. When I was elected to this House as a Member for the State of Massachusetts, I was elected on the nomination of the regular Democratic party, and of the American party of that district. The American party was very largely in the majority. I avowed my sentiments freely and fully on the questions which are involved in the issue presented by that party, before there was any Missouri restriction, and before the subject had attracted the attention of the country; and as an answer to the fourth interrogatory put to me by the gentleman from Mississippi, after it had been submitted to the gentleman from Illinois, I have only to say that, in the speech which I delivered to this body during my last Congress, I expressed, freely and fully, all my opinions on the subject. The record is there, and to it I refer the gentleman for information. Let the record speak. I have adopted the maxim of Junius, that it is an unfortunate waste of time for a man to spend any considerable portion of his life in commentaries on his own words (laughter).

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With regard to the courage of which you speak, my merit is not so great as you imagine. No writer cares less for popularity than myself; for I am, moreover, passing off the stage; for both these reasons I could, better than most others, afford to perform a discreditable labor, by which the world may be benefited after I am gone. I expected almost universal censure, and very little sympathy. But, so far, I have been agreeably disappointed. The public mind is apparently more prepared for such a work than I had supposed.

There have been more commendatory notices than fault-finding ones; and those who dislike the book have, with two or three exceptions, expressed their disapprobation in mild and courteous tones. I have never written any thing which has called for so many hearty and even enthusiastic responses in the form of private letters. The sale, also, has not been so slow as I expected it would be. Certainly the world has made some progress since the learned and benevolent Dr. Priestley had his house and library burned by a mob, and was constrained to become an exile from his native country, because he published what he conscientiously regarded as the truth, in opposition to prevailing theological opinions.

Of course, readers misunderstand me in all manner of ways, because their previous state of mind does not admit of their looking at the subject from the same point of view.

The most common complaint is, that I place Christianity on a level with other religions, except with regard to its moral teaching. They do not perceive that impartiality is impossible, if a writer begins by assuming that only one religion is true, and all others necessarily false. This has been done from time immemorial by the defenders of all religions; and it is precisely this spirit which keeps mankind apart. I cherish the hope that, some time or other, there will be a Universal Church; and already I see some indications of its approach.

It is reported that Abd-el-Kader, a Mohammedan Emir, now in Paris, has written a book on the subject of Judaism, Christianity, and Mohammedanism. He says: 'If Muslims and Christians would believe me, they might agree, and treat each other as brethren.' In this work the reverend Mr. Crabbs complains that Christians are not in the habit of raising their minds toward God, the author of all things, as they ought. It is something new to be instructed in reverence and mutual charity by a Mohammedan missionary! For all such signs I am deeply thankful. If I have been enabled to help the good work onward ever so little, it is something worth having lived for.

With cordial good wishes for your extended usefulness and consequent happiness, I am, very respectfully and gratefully yours,

L. MARIA CHILD.

A RICH LECTURE ON ASTRONOMY.

Ethan Spike, Esq., of Hornby, Me., writes the following letter to the Portland Transcript and Eclectic, descriptive of matters and things in that part of the country. Our readers will enjoy his amusing report of the lecture on Astronomy:—